

THE LIBERATOR  
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WM. LLOYD GARRISON, EDITOR.

TERMS.  
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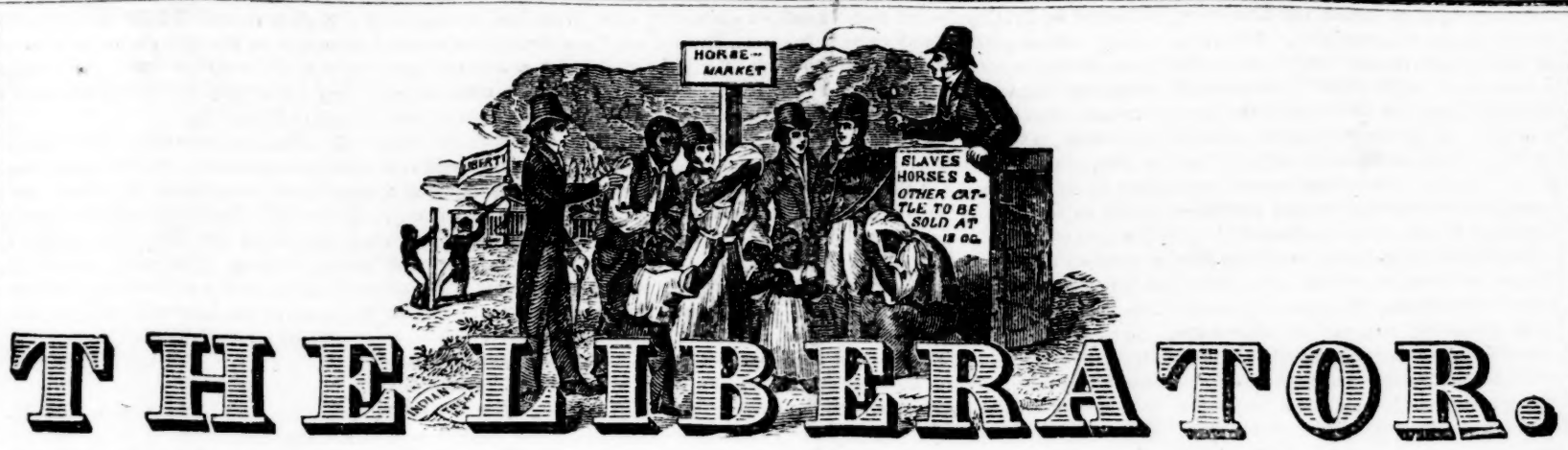
REFUGE OF OPPRESSION.  
DISTRICT OF COLUMBIA.

Here is a dough-face and trimmer!  
But perhaps I may subvert some valuable  
purpose to give your readers the conclu-  
sions of my own reflections and observations  
on the national sin, or national misfortune  
of slavery.—I occupy a position to speak  
disinterestedly and unreservedly on this  
subject. My opinions are my own—and I  
have no inducements to suppress or disguise  
them. My feelings and prejudices, if I  
have any, are all Northern, and my detesta-  
tion of slavery is innate and unchangeable.  
But my views on this subject look to conse-  
quences and effects, which cannot, in my  
opinion, safely, or even innocently be left  
out of the account in carrying any measure  
whatever into execution. I say then with-  
out hesitation, and without doubt, that the  
abolition of slavery in the District of Colum-  
bia, in advance of its abolition in the States  
out of which it was carried, and without their  
concurrence, voluntary and self-moved,  
would be mischievous and calamitous, both  
to the slaves and to the free. The mass of  
free blacks in the District are not so well  
off as the slaves. I have been forced to the  
conclusion that freedom here is no boon to  
the blacks. The experiment is conclusive  
—the facts are incontrovertible. Freedom  
is a deterioration of the condition of the  
blacks here—and I am equally convinced  
that it cannot be improved here.

Manumission, then, without removal,  
would be adding injustice to crime—and re-  
moval, without due preparation and training,  
crushes to justice. It would be like thrusting  
out our own children into an inhospita-  
ble world, untutored, unpractised, and un-  
prepared for taking care of themselves. And  
this is the universal feeling and opinion of  
the south. There is scarcely an exception.  
Your interference, therefore, at the north,  
studies them of your errors and mistakes,  
both in theory and practice, and serves to  
incite them into a fixed purpose not to  
allow you to interfere at all, and probably de-  
termines them from doing any thing themselves.  
The abolition of this day was the spontane-  
ous and natural result of this interference  
and feeling. Here at the south, the mem-  
orial has done hurt—whatever may be the  
sentiment of the north. The condition of  
the blacks in the District requires ameliora-  
tion—both of bond and free. The SLAVE  
TRADE should be prohibited and punished as  
piracy or highway robbery. The district  
is a great slave factory, and filled with as  
many abominations and abodes of cruelty as  
any ever ancient Babylon or Sodom. The  
slaves should be protected from being driven  
through the country like so many mules, and  
the free should be secured in his freedom—  
and invited to go where he could enjoy it  
and be free indeed! But even these  
ameliorations are prevented or retarded by  
your northern interference. These things  
should be done; but the SOUTH must do  
them. They must move in the matter, and  
not be moved by the north. Let them take  
care of their own blacks, and do them good,  
and let the best way which a philosophy and  
an enlightened philanthropy can devise or  
conceive.

Washington, Feb. 16, 1834.  
The presentation of another memorial for  
the abolition of slavery in the District of  
Columbia, by Mr. Dickinson, from the citizens  
of Rochester, struck the sensitive nerve  
which pervades and vibrates through the  
entire south. It is the absorbing, controlling  
and vital principle which animates the  
whole south—electrifies the south—unites  
together in their morals, habits, feelings,  
sentiments, politics—nullification—PRESIDENT-  
IAL CANDIDATES—drawing after it, and  
with it, as much of the representation of the  
south, as think and feel that slavery is the  
source and proper basis of liberty. Mr.  
Dickinson observed, that inasmuch as the  
Chairman of the Committee on the District  
of Columbia had announced to the House,  
that the Committee had come to the conclu-  
sion to make no report on the subject of the  
petitioners, he would move to lay the petition  
on the table and print it with the names of  
the petitioners. A division of the question  
was asked—and the first branch put and car-  
ried, without having excited much attention.  
On the question of printing the names, ob-  
jections were interposed, and after some de-  
bate, Mr. Dickinson withdrew that part of his  
motion. The reading of the memorial was  
then called for, and animated objections of  
various kinds were simultaneously raised from  
various quarters—but the memorial was read.  
It was well drawn—firm, strong, true and  
pointed. The 'nere' atrocious, thrilled and  
trembled, like the agonies of a decayed tooth.  
The probe had touched the quick of an old  
man. The south arose as one man, and  
northern partisans looked surprised and  
alarmed. Had Randolph been here, he  
would have called them 'dough-faces.'

A reconsideration of the vote to print was  
demanded, and thereupon an animated and  
somewhat tart debate arose and continued  
for an hour or more. The terms 'incendiary',  
'firebrands', 'northern fanatics', 'sa-  
cred rights', 'state rights', 'private property',  
'vested rights', were vehemently repeated,  
and reiterated from sundry personages with  
vehement hearts. The previous question at  
length arrested the debate. The question  
of reconsideration was now put, and upon  
the yeas and nays being taken, resulted, to  
our astonishment—yeas 125, noes 81. The  
debate again went on, and grew more and  
more animated, and would not probably have  
been terminated at all but for the motion to  
lay on the table the motion to print, which  
was debated, and which was carried by  
yeas and nays again, 139 to 63. Mr. Phillips  
of Mass. had presented a similar memorial,



# THE LIBERATOR.

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 10.  
BOSTON, MASSACHUSETTS.] [SATURDAY, MARCH 7, 1835.

which was laid on the table without reading.  
Mr. Denny also presented a like memorial  
—laid on the table. It was time, southern  
gentlemen remarked, to treat these petitions  
in such a manner as to prevent their coming here!  
—most extraordinary means of prevention!  
We shall see whether the remedy works  
well. The problem to be solved is, whether  
the South can, in this way, persuade the  
North to refrain from petitioning on the subject  
of slavery in the District of Columbia.  
But, truly, such petitioning from the North,  
to such a representation from the North, is  
sufficiently absurd. If such petitions deserve  
such a reception, then such petitioning should  
be discontinued. The conclusion seems in-  
evitable, that the petitioning, or the representa-  
tion should be changed. It should not be  
forgotten on this occasion, that although the  
Southern members voted en masse as one  
man, they did not vote alone; they were  
sustained by their Northern allies, and actu-  
ally mustered more votes in the North than  
they could in the South. If your fellow-  
citizens of the North, therefore, find it in  
their hearts to censure the South for the  
spirit and temper this day manifested, let  
them prepare a few gentle admonitions for  
their own representatives, and remind them  
of the legitimate remedy for mis-representa-  
tion. If they have not been mis-represented,  
they will not, I presume, complain of the  
South, and another presumption is equally  
natural, (viz.) that they will send no more  
memorials and petitions for the abolition of  
slavery in the District of Columbia. It is  
absurd to petition to a power of your own  
creation, which you know will not only re-  
ject, but condemn your petitions.—Correspondence  
of N. Y. Commercial Advertiser.

[The above is a highly instructive letter.—  
The people must see to it, at the polls, that they  
send abolition representatives to Congress, if they  
desire the overthrow of slavery in the District.]

SLAVERY IN KENTUCKY.  
Extract from a speech of J. M. Helm, Esq.,  
in the legislature of Ky., in favor of calling  
a convention.

But, Mr. Chairman, there is one more  
question, and that addresses to our cupidity.  
It is brought in to produce alarm. I mean  
the slave question. We are told by gentle-  
men that our slaves are to be emancipated,  
and white men are to supply their places.  
What gentleman on the floor will hazard his  
reputation in asserting his belief, that the  
slaves of Kentucky will be turned loose upon  
us with or without compensation? If  
emancipation should take place, it must be  
so gradual as to be almost imperceptible to  
a single generation. Mr. Chairman, when  
will you find that question weaker than now?

The spirit of emancipation is abroad in the  
land, and you had as well try to resist elec-  
tricity or control the lightning of heaven, as  
to attempt to check its onward march. Those  
who now have large flocks of slaves will  
soon pass them to their descendants, upon  
their receipts the second generation must  
accommodate the remainder of their estate  
to the employment of slave-labor. Let us  
now meet the question and have some con-  
stitutional assurance how long we may ex-  
pect to be permitted to hold them. Are  
gentlemen for emancipation, then let us  
meet in the spirit of brothers and settle at  
once this momentous question; let the com-  
ing generation have an opportunity of ar-  
ranging their fortunes at once.—Mr. Chair-  
man, what disposition shall be made of our  
slave population, is a question of grave con-  
sideration, and I will not now hazard an  
opinion upon the subject. But this much I  
will say, if that population is to be perpetu-  
ally urged as an argument against altering,  
reforming, or abolishing our government,  
when experience shall point out its neces-  
sity, our country is doubly enslaved; our slaves  
are slaves to us, and we are, because of them,  
slaves to our laws. Mr. Chairman, I am  
the owner of a small family of that un-  
fortunate race. They have most of them  
been raised up under my care, and look to  
me for protection, having no laws of their  
own. On that account I would drop a tear  
to part with them; but it would be a joyful  
tear could I but see that unfortunate portion  
of our species assembled and electing home  
to their mother country, with shouts of lib-  
erty echoing in every valley, and resounding  
on every hill! Yes, Mr. Chairman, if there  
could be an individual found with head wide  
enough, and heart virtuous enough, to devise  
some plan, by which this much desired ob-  
ject could be accomplished without such a  
sacrifice of private right, as would be calcu-  
lated to produce revolutionary feelings,  
there would be erected to his memory a monu-  
ment based upon the public affection, tow-  
ering to the skies, as brilliant as the sun,  
firm as adamant, and as durable as eternity.  
—Lexington Intelligencer.

Extract of a letter from JAMES G. BIRNEY  
of Kentucky, dated Jan. 6.  
My dear father has not been persuaded to his  
slaves, though he has not been emancipated three.  
The others will go out gradually, according  
to their ages. I am now residing on his  
farm. They are nearly all men, and I have  
assured them that as long as I remain here,  
they shall have what is just and equal for  
their services—so that they are now virtually  
free, and on wages. Last year, my father  
had an overseer. I have dismissed him, and  
now have the business of the farm directed  
by a man of color, whom I emancipated last  
year. Thus far, every thing goes on pleas-  
antly and well. I wish you could have wit-  
nessed the scene, when I told them of the  
arrangement that had been made for them,  
and been present at the prayer that a friend  
(I could not speak, the Lord had so wrought  
upon my feelings) put up for a blessing upon  
it! It would have made you weep for joy.  
—Emancipator.

HOW TO BE FREE.  
From the French of the Abbe de la Mennais.  
Leap well how a man may make himself  
free.

In order to be free, you must love God  
above all things, for if you love God, you  
will do his will; and the will of God is right-  
eousness and charity, without which there is  
no liberty.

When a man takes the property of another  
by violence, or by fraud; when he attacks  
him in his person; when he attempts to in-  
terrupt his operations in his lawful calling;  
or violates his rights in any manner what-  
ever, what is it he does? Injustice. Injus-  
tice, then, destroys liberty.

Were every one to love himself only,  
without wishing to relieve others, the poor  
man would often be obliged to steal from  
others, to support his own wife and furnish  
bread to others. The weak would be op-  
pressed by the strong, and the latter by those  
who are stronger than they; injustice would  
every where triumph. Charity, then, pre-  
serves liberty.

Love God above every person or thing,  
and love thy neighbor as thyself. Then will  
slavery disappear from the face of the earth.

Yet those who desire to profit from the  
slavery of their brethren will use every  
means in their power to prolong it. To ef-  
fect this, they will make use of lying and  
force. They will say that arbitrary govern-  
ment in some ages of the world, slavery in  
all, is the order of things which God has es-  
tablished, and to preserve their tyranny they  
will not fear even to blaspheme Providence.

Tell them, in reply, that their God is Satan,  
the enemy of the human race, and that  
your God is he who hath conquered Satan.  
Then they will stir up their satellites a-  
gainst you; they will build prisons without  
number, in which to confine you; they will  
pursue you with fire and faggot, they will  
torment you, and cause your blood to flow  
like water from a fountain.

If, then, you are not determined to combat  
without relaxation; to bear all without flinching;  
never to yield; then keep your fetters,  
renounce a liberty of which you are not  
worthy.

Liberty is like the kingdom of heaven, it  
suffereth violence, and the violent taketh it  
by force.

That violence which will put you in pos-  
session of liberty, is not the ferocious violence  
of the thief and the highway robber—not  
the violence of injustice, revenge and  
cruelty; but a powerful and inflexible will,  
a calm and generous passion.

The most holy cause is changed into an  
impious one, when it is attempted to be sup-  
ported by crime. The criminal, from a slave  
may become a tyrant, but he never can be-  
come free.

[From the Great Falls Journal.]  
THE INFLUENCE OF ABOLITION PRINCIPLES  
IN MISSOURI.

The following is an extract from a letter just re-  
ceived by a gentleman in this town, from a friend  
who has been residing some time past in the slave-  
holding State of Missouri.

I am now, and was before I left it,—an  
Abolitionist; and that too, from deep and  
thorough conviction that the eternal rule of  
right requires the immediate freedom of  
every bondman in this and every other coun-  
try. Since my residence in the slavehold-  
ing State, I have seen nothing which should  
tend to alter my previous sentiments on this  
subject; on the contrary, much to confirm  
me in them. You who reside in happy New-  
England can have but very faint conceptions  
of the blighting and corrupting influence  
of Slavery on a community. Although in  
Missouri we witness Slavery in its mildest  
form, yet it is enough to sicken the heart of  
benevolence to witness its effect on society  
generally, and its awfully demoralizing in-  
fluence on the slaves themselves—being  
counted as property among the cattle and  
flocks of their possessors, (forgive the term)  
their standard of morality and virtue is on a  
standard (generally) with the beasts with  
which they are classed;—and I am credibly  
informed that many emigrants from the slave  
States who own plantations on the Missouri  
river, priding themselves disqualify by  
their former habits of indolence to compete  
with emigrants of another character, in en-  
terprize, turn their attention to raising Slaves  
as they would cattle! to be sold to the ne-  
gro dealers to go down the river. What  
sort of standard of virtue, think you, will  
have place on such a plantation? and at  
what period in the history of our country,  
will these degraded sons of Africa be christi-  
anized under existing circumstances? The  
ungodly man who is a slaveholder is well  
enough pleased with the efforts and views of  
the Colonization Society, because he can  
manage to throw off responsibility, and date  
far ahead the time when he shall be called  
to do right. But state to him the sentiments  
of the Abolitionist, and he at once begins  
to froth and rage. All the malignity of his  
nature is called into action.—And why?  
He feels the pressure of responsibility, and  
either comes over to the side of right, or is  
hardened into a stern opposer.

It is gratifying to notice the gradual influ-  
ence the abolition principles are obtaining  
over the hearts and consciences of every  
community, especially over the hearts of  
Christian slaveholders—many of them who  
have allowed this subject to have place in  
their thoughts, are greatly agitated, and  
dare not sell or buy again for their peace's  
sake.

\*Query.—How can a man be a follower of Christ  
and hold slaves?—was Christ a slaveholder?

SLAVERY IN KENTUCKY. The resolution to an-  
nounce to the people, the call of a Convention to amend  
the Constitution of Kentucky, so as to introduce the  
gradual abolition of slavery, was lost in the Senate  
of that State, 19 to 19.

A SLAVEHOLDING PREACHER!!  
READ THIS!  
[From the Hudson (Ohio) Observer.]  
Louisville, Ky. Dec. 18th, 1834.

DEAR SIR,  
Agreeably to your request, I address to  
you a few lines in reference to the prevailing  
sentiments in this place on the subject of  
slavery and its remedy, and I will preface  
the facts I have to relate with one or two  
general remarks.

1st. There exists a general apathy among  
all classes, christian and infidel, in relation  
to the condition of the slaves, and the morali-  
ty of slaveholding.

2d. The community, and especially the  
middle and lower classes, are profoundly ig-  
norant of the principles and operations of the  
Colonization, and Anti-Slavery Societies. But  
few Eastern periodicals are taken in the  
city, and you know those published at the  
West and South are very silent on the subject.

A few facts have come to my knowledge  
within a few weeks, which perhaps will be  
interesting to you.

Mr. R., a public officer, boarding at the  
same place with myself, who is a slavehold-  
er, and a strong advocate for slavery, came  
home a few days since and related the fol-  
lowing circumstances.

The Rev. B. is the owner of several slaves,  
one of which has a wife that belongs to  
another man in the city. He, the slave, had  
been guilty of some crime, and was  
confined in jail.

Mr. B. came to my, said Mr. R.—'not  
more than half an hour after preaching a  
funeral sermon, and offered to sell me the ne-  
gro. I went to the jail to see him in com-  
pany with Mr. C. (a not a Slave Dealer)  
and came back and closed the bargain with  
Mr. B.' 'Now, says Mr. B. 'do not tell him  
that you have bought him, but that I have  
bought him out to you.' 'No, said I.  
'I shall tell him no lies.' They returned  
again to the jail, and Rev. B. said to his  
negro, 'Robert, I have hired you out to  
the man for a time, you must go with him.  
Robert, from having been examined just  
before by a Slave Dealer, suspected the  
horrid truth.

'No, said he, 'you have sold me to go  
down the river.' 'Now Mr. B. he contin-  
ued, 'you profess to be a christian and a  
preacher of the gospel; but how do you ex-  
pect to get to heaven when you will sell me  
from my wife, to be sent down the river?'

This circumstance exhibits several points  
of slaveholding consistency which should be  
particularly noticed.

1st. Mr. B. is a professed enemy of slavery,  
and has written much in public prints  
in opposition to it, and at the same time is  
himself a Slaveholder.

2d. Mr. B. is a preacher of the gospel,  
which says, 'As ye would that other men  
should do to you, do ye even so them,' and  
yet he has voluntarily caused one of his fel-  
low men to be sent into the most cruel and  
hopeless bondage.

3d. Mr. B. has doubtless, incited that  
man ought always to speak the truth; yet,  
probably from a guilty conscience, he was  
unwilling to tell this negro that he had sold  
him, and therefore told him a falsehood,  
and tried to persuade Mr. R. to do the same;  
thus adding iniquity to iniquity.

These discrepancies between the profession  
and practice of Mr. B. were too notorious to  
escape the observation of an ignorant negro.

PUBLIC SENTIMENT AT THE NORTH.  
If he is asked, What benefit will arise  
from a course of examination and discussion  
on the subject of slavery, in States where  
slavery does not exist? we reply, That  
notwithstanding the form of slavery exists  
only in one half the States, yet the spirit of  
slavery pervades the Union from one end to  
the other. We have need therefore to labor  
here—to reform public sentiment at  
home, before we go abroad. Were it not  
for the countenance and support of public  
sentiment in the free States, slavery were  
but a living death.—Remove this support  
then, and slavery is swept away. If the  
discussion on this subject here, be so very  
harmless—if it be not calculated to exert a  
powerful influence on public sentiment at  
the south—if it strikes not a death-blow at  
the very root of slavery, then why are the  
planters of the South so much concerned  
about the measures pursued by the Aboli-  
tionists of the North? Why have rewards  
been offered for the head of William Lloyd  
Garrison? Certainly this uneasiness of  
Southern slaveholders bears ample testimo-  
ny to the efficacy of our measures: It proves  
that discussion here, operates upon the pub-  
lic mind of the South, and affords cheering  
evidence that it will eventually bring about  
a reformation of public sentiment there, and  
with it the downfall of slavery. But we have  
proof of this in practical results; for the  
leaven of abolition principles begins to work  
already in the slaveholding community: al-  
ready have a Birney and a Thome arisen to  
plead the cause of the poor and needy.—Ad-  
dress of the Starksborough and Lincoln Anti-  
Slavery Society.

Had the government of the United States  
instituted the system of slavery, and com-  
pelled the planters to vest their capital in slaves,  
they would have a just claim on the govern-  
ment for compensation.—But this was not  
the case. Slavery existed prior to the for-  
mation of our national compact. The govern-  
ment is not therefore accountable for the in-  
troduction of slavery into this country: it is  
only accountable for having allowed it to re-  
main. The argument, therefore, in favor of  
compensation, must be simply this: Because  
the government of the United States has per-  
mitted the planters to hold slaves these

fifty-eight years—because it has done the  
planters this favor, (if favor it may be called,)  
it ought also, now that slavery, like an old  
worn out horse, has nearly run its course, to  
do the planters one favor more, and buy  
slavery off their hands.—Item.

COMMUNICATIONS.  
AN ADDRESS  
DELIVERED BEFORE THE LADIES' ANTI-SLA-  
VERY SOCIETY, OF PHILADELPHIA, BY ROBERT  
B. FORTEN, Nov. 7, 1834.

LADIES:—  
Nothing short of the deep interest I feel,  
for the advancement of the Anti-Slavery  
cause, could have brought me in this capac-  
ity before you. My inability alone would  
have prevented me, did I not believe it to be  
a duty devolving upon all those who have  
had even the least advantages of an educa-  
tion to employ the same, to the well-being  
of their fellow mortals. I deem this cause  
worthy the mass of talent and intellect em-  
ployed in its behalf—one as sacred as the  
liberty it so nobly defends.

It is the main part of religion to rejoice,  
and to give thanks for blessings; and where  
is to be found the record of greater bless-  
ings than those which at this time we meet  
to extend? There are some who look with  
displeasure upon meetings of this kind; but  
to my mind, such persons err—their objec-  
tion arises from false and imperfect views  
of human nature, and involves the fallacy of  
reasoning from individual and occasional  
abuses, against general and vitally impor-  
tant principles.

Love to God, and love to man, are the two  
great commandments, upon which hang all  
the law and the prophets. Surely one way  
of clearly manifesting love to the Deity, is  
to cherish and express those emotions of  
gratitude, which are undoubtedly due him  
for his goodness to us. And how can love  
to man be more plainly exhibited, than by  
supporting such plans as aim to secure to  
him his rights and privileges, without which  
he would be a slave?

This cause, though in its infancy, has all  
the vigor necessary to insure its future sta-  
bility and success; and to the real philan-  
thropist, it is a source of unspeakable grati-  
fication to know, that in almost every city  
and town throughout the free or non-slave-  
holding States, Anti-Slavery Societies are  
seen rearing their heads above the pre-  
judices, that so meanly debase the charac-  
ter of the American people. This spirit has  
no fixed boundary, but demands the univer-  
sal attention of the civilized world. It stands  
unrivaled for its philanthropy, morality, and  
direct bearing upon that system which sinks  
it victim on a level with the brute creation.

Why should not this anti-slavery spirit,  
this spirit of universal and immediate em-  
ancipation, exert itself? Is there no exciting  
cause—none, calculated to call into action  
the energies of philanthropists? Yes, there  
is. Those sounds we hear breaking upon  
our ears, are the chains of millions vibrating  
to the shouts of liberty and independence.

Will not this touch the feelings of our  
common nature? I hope it will, at least of  
that part of creation, who stand pre-eminent  
for all good works—the females. Their acts  
spring instinctively from the heart, by nature  
arrested, by inheritance generous. Their ef-  
forts, like Hercules' power in the time of  
war, are indispensable. Their smiles will  
check the iron rod of the tyrant, and melt  
the savage despot into mercy.

This is not a question which involves it-  
self into the political bustle of the day, but  
one of religious and moral worth.

You, then, are called upon to unite your  
strength in this struggle. I need not say  
you ought, for here I have an emblem of  
your worth; it is here, we find woman in all  
her intellectual power, taking an active part  
in the general melioration of mankind.

This cause is co-extensive with truth and  
justice: in its support, therefore, no slavish  
fear should be indulged, but that zealous  
spirit, which should ever mark the christian,  
is necessary to be put into operation, in order  
to give success to the great, the original  
design of the Anti-Slavery Society—viz. to  
remove from our country that moral stain  
which slavery has almost indelibly stamped  
upon her brow, and to elevate the people of  
color to that station in life, to which they  
have an unquestionable claim.

No one does, and I may venture to say,  
can appreciate more highly the benefits  
which are to be derived from this cause, than  
myself; because I am recognized as being  
one of that oppressed class, for the elevation  
of which the Anti-Slavery Society pledges  
itself. I am a man of color—I am 'a man  
more sinned against than sinning.' My col-  
or alone stands a partition-wall between me  
and my elevation—color, the effect of a cause  
known only to the great Giver of all gifts.

This is a point to which I wish to draw  
your serious attention. I desire all, who  
hear me at this time, to understand clearly,  
that anti-slavery principles acknowledge not  
the least difference between the man of col-  
or and the white man. Are we not men?  
Are we not endowed with the same rational  
feelings, and swayed by the same sort of  
motives, as our white brethren? For any  
person to say, we are not, at this day, would  
only prove how obstinately a man may shut  
his eyes against the full noonlight of expe-  
rience. And there are innumerable living  
instances, upon which to build a judgment,  
and proofs beyond the reach of doubt, that  
the color of the skin affects not the elements  
of human nature, nor the principles upon  
which men move on from ignorance to  
knowledge and refinement.

You all, no doubt, are acquainted with, or  
at least have heard of the horrors of slavery.

\*A young colored gentleman—son of Mr. James  
Forten.—Ed. L.

I will not, therefore, claim much of your at-  
tention upon this point. No—I do not intend  
to expose to your view, the monster in all  
its horrid deformity, but merely to glance at  
it, in order to bring your minds to a sense of  
the propriety, the absolute necessity, of lend-  
ing your aid to its immediate destruction.

Slavery was introduced into America by  
the first emigrants from the mother country;  
and, unfortunately, for the character of fair  
Columbia, it has found its way almost unin-  
terruptedly to the present age. This, how-  
ever, furnishes no excuse for a continuation  
of the system; no justification for the present  
generation to make the natural rights of  
man a mere article of sale and public com-  
merce. The long and continued enjoyment  
of its profitable, yet dangerous fruits, and  
its present existence of slavery in our land,  
bring upon all christians the imperative duty  
of making a reparation for the wrongs and  
sufferings connected with it. It bears a hate-  
ful aspect, and perils the anticipated grand-  
eur of our country's future glory. It im-  
poverishes the land, rendering the territory  
in which it exists a desert, when compared  
to the splendid and extensive fields of the  
north, which are cultivated by the hands of  
freemen; and it presents to the view of the  
real patriot, a picture of the most glaring  
hypocrisy.

Shall we allow this heaven-daring system  
of cruelty to live on? Shall we, in despite  
of the terrors of an hereafter, remain dumb  
when all that is revolting to humanity, morali-  
ty and religion, stands staring us in the  
face? Shall the cries of the helpless mil-  
lions in the southern section of our country,  
fall languidly on our ears? Or shall the de-  
lusive and deadly spell of servitude, that has  
been thrown upon the spirit of our free in-  
stitutions, be broken?

Does not every pulse, that beats in any  
bosom where patriotism has a shelter, an a-  
biding place, promptly respond—Yes!!

Then break the chain—the yoke remove,  
And smite to earth Oppression's rod.  
With those mild words of Truth and Love,  
Made mighty through the living GOD.

You, my friends, can do much towards the  
extinction of slavery. You can furnish a  
support upon which the lever of justice may  
rest, and by which one cause for national re-  
demption and honor may be put in motion.  
You, together with the efforts of your broth-  
ers, are able to control the destinies of the  
colored people, free and bond, of this coun-  
try. Try the experiment. Dispel the dark  
night of gloomy apprehension, and let the  
glorious sun of knowledge beam upon us.  
Give us but an opportunity of becoming en-  
lightened, and we will prove ourselves cap-  
able of appreciating the inestimable value,  
the imperishable wealth, contained in an  
early and right education. It is a compani-  
on which no misfortune can delude, no ene-  
my can deface, no tyranny (no matter how  
severe) can enslave. Try the experiment.  
Let nothing deter you—let not the sneers of  
your enemies throw you off the course you  
have already taken. But, like the character  
you have ever borne, 'let your light so shine  
before men, that they may see your good  
works, and glorify your Father which is in  
heaven.' With immediate emancipation for  
your chart and helm, you cannot fail to reach  
the desired haven. It emboldens—it exalts.  
Resting upon such eternal principles, your  
society, while it fixes an undeviating eye  
upon its name, delights no less in the prac-  
tice than in the profession of its faith. In  
a word, it opens to two millions of human  
beings that liberty which is by nature, their  
inalienable right.

Let this subject be uppermost in and out  
of your Society. Fearlessly advocate the  
principles of immediate abolition, for they  
are too active to be lulled by the calms of  
this world—too powerful to be shaken by its  
storms. An abolitionist should never be a-  
fraid to espouse the cause—he should never  
shrink from a conflict with prejudice; though  
it assume the most hideous front, he should,  
with the armor of righteousness, strive to  
overcome it.

I have thought it expedient to bring this  
subject before you, for your impartial con-  
sideration. It bears its own unqualified tes-  
timony. It requires no polish to produce a  
recommendation. No. Its light grows  
brighter as opposition darkens. Analyze it,  
and you will find, that it is composed of the  
most substantial materials. As opposition  
is arrayed against this cause, it will produce  
inquiry, and induce persons to examine for  
themselves; and by examination, they will  
discover where the merit lies—whether in  
forging chains upon the resistless limbs of  
our fellow-men lies the pearl of our nation's  
salvation, or whether in bursting their fet-  
ters, and administering the balm of liberty  
to our sickly republican institutions.

The very establishment of our country's  
independence—the irrefragable testimony  
of the glorious declaration, That all men  
are created equal,—shows the spirit of our heroic  
forefathers, and the imperative duty of their  
posterity.

Now, since it is impossible to roll back  
the wheels of time, and summon into life the  
millions that have died in bondage, to bless  
them with their natural rights; give to the  
existing mass of slaves, an anticipation of  
future prosperity and happiness. Hang up  
some ensign, upon which they may see in-  
scribed a hope of being hereafter suc-  
cessful, as they have been heretofore unfor-  
tunate. This can be done by your exertions.  
This can be done by the irresistible influ-  
ence of your Society. This can be done  
by a vigorous moral action upon the com-  
munity at large. This can be done by the  
force of your example and persuasion.

It cannot be denied, that it is by example  
and habit, the conduct of men is in a great  
measure influenced; and when a moral pow-  
er, like that which the Anti-Slavery Society  
sets forth, is brought to bear upon the con-  
science, that ever ready monitor, which God  
has implanted in the breast of man, it never  
fails to produce the right effect; whereas,  
a contrary practice will beget the evil habit  
of indulging too much in every thing which  
propensity desires.

Prejudice in color must be admitted, by  
every candid person, to be one of the great-  
est evils that can take possession of the hu-  
man breast. Its ruinous effects are already  
too glaring to escape the observation of re-  
flecting minds. I call upon you, as one who  
feels deeply for the present and future wel-  
fare of my colored brethren, to resist the  
monster, with that stern and inflexible de-  
termination which should ever adorn the  
character of a christian, when actuated by  
motives of benevolence, to destroy a deadly  
sin, by setting the example, and persuading  
others to do likewise.

(To be concluded.)

'We maintain, that he who holds a human  
being in involuntary bondage as his prop-  
erty, steals him, not only from himself, but  
from the original owner, God, who gave him  
being—that time can never make this stolen  
property his, nor diminish the guilt at-  
tached to the crime of stealing.'

\*A young colored gentleman—son of Mr. James  
Forten.—Ed. L.



## LETTER FROM THE GLASGOW FEMALE ANTI-SLAVERY SOCIETY.

GLASGOW, Sept. 3, 1834.

To the Ladies of the Philadelphia Female Anti-Slavery Society.

We have great pleasure in acknowledging the receipt of your very acceptable communication, by which we were much refreshed. It was handed to us with its valuable accompaniments—'Phelps's Lectures,' 'The Declaration of your National Anti-Slavery Society,' &c. at our committee meeting on the 4th ult., by Mr. ROBERT PIERCE, whom we are glad of having seen and heard on that occasion, as well as at a public meeting of the Glasgow Emancipation Society, in the proceedings of which he took a part, much to the satisfaction of the audience; he being a proof of the wickedness and absurdity of that prejudice which would limit moral worth, intelligence, and the Divine gifts, to any particular tinge of complexion.

It is a source of much satisfaction to find, that our feeble efforts in behalf of our degraded and persecuted fellow-creatures, have met with a response in your bosoms, and that in any degree, our zeal may have provoked yours. We trust that your ardor in the cause of Abolition will not cool, but increase; that mothers will excite the sympathy of their daughters, daughters that of their mothers, sisters that of their brothers, and wives that of their husbands; till the heaven of Abolition leaven the whole American society, till the chains of the slave be forever broken, and the aristocracy of the skin be annihilated, never more to deface your highly favored country.

We need not tell you, that religion, humanity, truth and justice, call loudly for your increased exertions; and we would urge upon you to give no sleep to your eyes, nor slumber to your eyelids, till you have delivered your colored sisterhood from the wrongful prejudice of their countrywomen, and the degraded slave, whose appeal to you is, 'Am I not a woman and a sister?' from the lust, the cruelty, the avarice, and the accumulated wrong heaped upon her defenceless head by her white oppressor.

Our Society owes its origin to the zealous and efficient labors of that noble anti-slavery champion, Mr. GEORGE THOMPSON, who, having finished with honor and triumph his career of labor in this land, and feeling the impulse of an expanding benevolence, has resolved, with a spirit like his who was styled the philanthropist of the world, to consecrate himself to the same holy cause, in another region of the globe. He is now attended by the warmest sympathies, affectionate esteem, and fervent prayers, of the friends of religion and liberty here, crossing the Atlantic to your shores, for the purpose of contributing to spread that sacred flame in America, which has consumed the last effectual opposition to Negro Emancipation in Britain. He stands in need of no recommendation from us to you. We doubt not you are already familiar with his name and his fame; and we are sure he will not be long in endearing himself to you all, by his zeal in the arduous, but we trust, not dangerous undertaking in which he has engaged. May He who is the Omnipotent Ruler of the Universe, be his preserver, bless and guide all his movements, govern the workings of the moral elements, and cause every mark of opposition only to contribute to the speedier progress and more eminent success of the very cause against which it is aimed! We firmly believe that the struggle cannot be of long duration, while the Abolitionists set up to the principles of their Declaration, (which we esteem as a precious document,) and hope soon to see America emulating the example which Britain has given her, by wiping from her free institutions that plague-spot, which tarnishes, defiles, and destroys every excellence that comes in contact with its baleful and destructive influence.

Mr. Thompson is the bearer of an address from this Society, to Miss CRANDALL, of Canterbury, (Ct.) accompanied by a Testimonial of our high admiration of that ardent benevolence, heroic fortitude, and unflinching steadfastness, which Almighty God hath enabled her to display, in the midst of such wanton and unequalled persecution; and we await with deep interest, the final issue of her trial, not fearing that whatever be the verdict, it will propel the cause of abolition.

We shall be grateful for a continuance of your correspondence, as any account of the progress of the question will be most acceptable.

In conclusion, we would say, enlist the people of God in the good cause—let prayers, both public and private, aid that which faith has begun, and the triumph of our principles will at no distant period be ample and complete. That the Lord who 'executeth judgment for the oppressed,' who 'loosest the prisoners,' and 'regardeth the sighing of the needy,' may smile upon your humble endeavors, is the prayer of the Female Auxiliary Society of Glasgow, for the Universal Extinction of Slavery, in whose behalf we subscribe this address, and remain,

Your friends,  
EUPHEMIA JOHNSTON, Treas.  
SARAH BROWN,  
JANE SNEAL, Jr. Secretaries.

## WESLEYAN UNIVERSITY!

DEAR BROTHER GARRISON:  
I find an article in Zion's Herald of the 8th instant, headed 'Foreign Interference,' signed by Prof. WHEDON, and dated at 'Wesleyan University,' which, but for the place from whence it emanated, it would be too perfectly contemptible to merit the honor of being blotted from existence by the dash of my pen, even were I capable of doing it by so small an effort; but coming as it does from a College, from one of its Faculty, and probably sanctioned by the President, and some, if not all the other professors, it must be noticed, and indeed it will be noticed; and I have no doubt will often be published both in this country and in England, alike to

the disgrace of its author, the University, and the Church which sustain it. As a friend of literature, of literary institutions, and as a devoted lover of the name of the immortal WESLEY, which is dishonored in the christening of an institution that publicly, through its Faculty, advocates what he called, 'Complicated Villany,' and declared was not 'consistent with any degree of natural justice,'—I grieve!—I blush!—I am ashamed!!!

Mr. Whedon prepared his way for an outrageous attack on the amiable, the pious and philanthropic GEORGE THOMPSON, by insidiously comparing him, and his heaven-approved labors, to the 'emissaries' of popery, and to their 'infamous and impertinent foreign interference,' 'to convert us to the meekness of the inquisition, to the simplicity of Jesuitism, and to the purity of the scarlet lady.'

Now between Mr. Whedon and the papists, I am no *days-man*. I shall leave him in the hands of their tender mercies; my only business is to exhibit the unblushing impudence of the man, in applying such terms of unprovoked abuse upon a servant of the Most High God. If I can comprehend the meaning of the writer in the paragraph from which I have made the quotation, it is this; the emissaries of the pope in this impudent and infamous interference with the rights of protestants, in the measures they are adopting to subject us to the tortures of the inquisition, to the tyranny of Jesuitical priests, and to the base drudgery of Roman idolatry, are far more tolerable than Mr. T. and the measures he is pursuing to persuade the American people to deliver themselves from the curse of slavery! But, if I have failed of arriving at his meaning in the above innuendo, the following splenetic invective will correct me, and leave no one in doubt of his premeditated design to slander and brand Mr. Thompson as a FOREIGN EMISSARY, and to denounce him, and his labors, as 'INFAMOUS AND IMPERTINENT.' These bitter terms of reproach not being sufficiently acrimonious to give full vent to the malignant feelings of the whole Faculty, he says, probably in their name, or their behalf, and with their consent, 'But with what severer epithet shall we characterize the man, (Mr. Thompson,) who comes professingly sustained by the contributions of foreign societies, to lecture the citizens of these United States, upon the most delicate and the most vital of all the political questions which agitate this distracted nation?' So then, it appears that some 'SEVERER EPITHET' than the Faculty have been able to find in any of the ancient or modern lexicons in their college library, is an object of pursuit. What a pity that our Anti-Slavery Vocabulary had not a few terms sufficiently severe for their purpose! If it had, I should feel disposed to help them out of their present trouble, by recommending it to them; but as there can be found in its pages no 'severer epithet,' than those already in common use, among all the advocates of slavery, it would be altogether useless to them. But why wish to 'characterize' Mr. Thompson with 'severer epithets,' than those already lavished upon him? Now for the grave reasons.

1. He is 'sustained by the contributions of foreign societies, to lecture the citizens of these United States.' And where is the evil in these societies, in sending a man to this country to lecture us upon a subject on which the ministers and professors in our Colleges show such profound and criminal ignorance? Surely, if these men, with all their religious and literary advantages, have not yet learned the meaning of the moral law, especially that part which requires them 'to love their neighbors as themselves,' it is high time that we should have a missionary from England, or somewhere else, to teach us the way of the Lord more perfectly, than we can be taught by such a man as Mr. Whedon. For my part, I am glad that there was piety and sympathy enough in those 'foreign societies' to pity our ignorance, and send us a scribe so well instructed in the law of God, as to be able to teach and prove both from the Old and New Testaments, that it is a sin against God and our common nature, to enslave and hold in bondage our unoffending brethren of the human family. And as it respects his being 'sustained by the contributions of foreign societies,' it is well; for if the citizens of these United States possessed the same little, narrow, and illiberal feelings of Mr. Whedon, he would be 'denounced as an infamous and impertinent foreign missionary,' and be denied the common charities of an honest beggar!

But is Mr. Thompson the first man that was ever sent out on a mission of mercy from England to America? If Mr. Whedon would acquaint himself with the history of Methodism, he would find that in 1769, Messrs. Boardman and Pinmore came from England to America, and that those gentlemen were aided with English money. How much they received I have not the means of knowing, but it is certain they received at the hand of the venerated WESLEY £50 sterling, which was to be appropriated to the objects of their mission. In 1771, the apostolic Asbury and Mr. Wright came over with the same object in view; and in 1784, they were reinforced by Dr. Coke and Messrs. Whatcoat and Vasey, who came over from the same country. And are all these worthies to be stigmatized as 'Foreign Emissaries,' because they came from England to America, 'to lecture the citizens of these United States'? But it may be said, that these men did not come to preach down slavery. They certainly did, if we can credit their history. Dr. Coke especially, cried long and loud against this heaven-provoking sin; and according to a late writer in the Christian Advocate and Journal, his lectures on this subject produced a powerful effect; for he tells us, that 'the intemperate zeal of Dr. Coke in the southern states irritated and raised the prejudices of the people against the Methodists and Methodist Preachers'—that 'it required the patience of Job to meet the tide of ill

will raised by Dr. Coke,'—and that 'it was of long duration, perhaps thirty years, before those difficulties were removed.' Mr. Thompson is preaching the same doctrine, and with the same effect; surely the mantle of Dr. Coke has fallen upon his countryman. Would to God, that the Methodist clergy would catch the spirit of their first Bishop, and be equally as 'intemperate' in their 'zeal,' and equally as successful in awakening the consciences of those who are guilty of the sin of 'buying and selling men, women and children, with an intention of enslaving them!'

Before Mr. Whedon indulges in further vituperation against Mr. Thompson, I hope he will have discernment enough to see, that he is equally criminalizing the founders and pioneers of the Methodist Episcopal Church.

2. Another reason why Mr. Thompson should be 'characterized' by some more 'severer epithet' than the Faculty have yet been able to find, is, the subject on which he lectures. This, Mr. Whedon tells us, is 'the most delicate and the most vital of all the political questions which agitate this distracted nation;' and that this 'is a question in which political feelings the most sensitive, political interests the most immense, and political principles lying at the foundation of our Union, and modifying even the character of our national constitution are involved.' Here Mr. Thompson is condemned as a political lecturer, without the formality of a trial. When Mr. Whedon recovers from his present proxyism, and has a lucid interval of sufficient length to allow him to reflect on this libellous charge, I presume his own conscience will goad him into a deep repentance, and an humble confession of so base a calumny. All that I have to say at present, on the above quotation, is, that we appeal from the summary judgment of Mr. Whedon to thousands of our fellow citizens who have heard him. When they shall have rendered the verdict that pronounces Mr. Thompson a political lecturer, I will confess that Mr. Whedon is more sane in his opinions than I have been willing to allow. As for my own opinion, and the opinions of many with whom I have conversed, some of whom I will venture to say are as well informed on the subject as the young professor at Middletown, we are convinced Mr. Thompson is not a lecturer on 'the political questions which agitate this distracted nation,' but is a peaceful, pious, eloquent, powerful and successful lecturer on that GREAT MORAL QUESTION, a question which Jehovah has answered and decided with a voice of THUNDER, when he spoke to his ancient people, from Mount Sinai. Until Mr. Whedon, the spokesman for the Faculty, shall prove that TRUE which he has given us on no better authority than his own 'impertinent' declamation, I shall waste no time in refuting it; but simply call it by its proper name, a malicious slander,—a FAGGOT for the mobs!

3. But another reason why Mr. Thompson should be 'characterized' with some 'severer epithet' than the Colonization dialect furnishes, is this: 'He ought to come possessed of better credentials than a diploma from any foreign society, of whatever character, or whatever sex.'

I shall set Mr. Whedon's mind at rest here, I hope; for he may be assured, that Mr. Thompson comes to us with a commission from a higher throne than King William's; for it is prefaced with 'Thus saith the Lord!' He is prepared to prove both in public and private, as he has done time and again, that he is authorized by the word of God, to say, that 'The buying and selling of men, women and children, with an intention to enslave them,' is a SIN!!! What Mr. Whedon has said of the English nation is too disgraceful to himself and the University to merit a reply. All I have to say is, as the competitor of Mrs. Trollope, he has well earned, and probably will soon receive, the palm of victor's disgrace!!! Certainly, a scholar, who will spell off the whole vocabulary of SLANDER without missing a word as he has done, ought to go up to the head!!! Yes, and have the MEDAL!!!

I presume if this professor, or either of his coadjutors, should go out to England, to 'invite Englishmen to contribute to an American College,' he may hear it said; 'Yes, Sir, you said right; English and American abolitionists are fond of plain truth,' and it is a plain truth, that you have in this very College maliciously slandered our excellent Thompson! and as we deal in 'plain truth' altogether, we shall tell you another. It was one of the Faculty of the Wesleyan University that said, 'England is mighty only from the retinue of slaughtered and enslaved nations in her train; she has been for ages, and she still is, a GIANTIC SLAYER; and should she do any thing like justice to-day, she would be too poor for the poorest to do her reverence to-morrow.' One plain truth more, and we will dismiss you; no courtesy calls upon us to contribute to an American College which has 'libelled' our country, and an agent, from such an institution ought in courtesy never to obtrude a request of such unparalleled impudence. Now, Sir, you may go home! I shall not wonder at all, if this College groans so as to be heard afar off, under the deep wounds inflicted by its own Faculty; and it may yet utter the prayer already indicted for it—'Heaven preserve me from my friends!'

I shall leave Mr. Whedon with you, brother Garrison, with this one request—do be so kind as to give him a place in the 'REVENGE OR OPPRESSION,' the same week you publish this.

You will perceive that I have dealt very plainly with Mr. Whedon, but I think not more so than he deserves, especially when it is seen that he makes his office subserve the interests of slavery. VERMONT.  
Whereabout, Feb. 20, 1835.

PHILADELPHIA, Feb. 23, 1835.

FRIEND GARRISON:

I left Boston on the morning of the 19th instant. The stage for Providence was filled

exclusively with Bostonians, among the rest, Mr. GEORGE THOMPSON, whom we may for the present consider a fellow-citizen. The time passed pleasantly in conversation on various topics; among others, as you may readily anticipate, that of Slavery received some notice. Friend Thompson was drawn into an argument with one gentleman, a Deacon of an orthodox church in our city, who, although he declared, 'I am as much opposed to slavery as you are,' exhausted all his ingenuity in supposing a case in which it might be 'inexpedient and improper' for the master to liberate his slaves! Kind apostologist for the slaveholder, yet 'as much opposed to slavery as you are!' We found a very numerous and highly respectable company on board the Boat. It was soon generally known that Mr. Thompson, the English Missionary, was on board, and a general curiosity was excited to see him and hear him speak. He declined making any formal address, as it might give umbrage to some persons, and occasion unkind and perhaps irritating remarks; however, in the course of the evening, one of the passengers, opposed to his views, entered into conversation with Mr. Thompson, and in a short time a large circle was formed around the parties. Every other part of the cabin was entirely deserted, and all were listening in breathless silence to the fearless, eloquent and pungent remarks of the great champion of human rights. An intense interest was manifested to catch every word, and many persons heard the doctrines of immediate emancipation for the first time, no doubt, in their lives. Here were persons from all parts of the United States, some of them probably slaveholders; one at least appeared such, for he retorted on Mr. Thompson, that he had better labor at home in behalf of the miserable, starving poor of England and Ireland. Mr. Thompson replied mildly, by admitting the evils that afflicted so many of his fellow countrymen, yet showing, at the same time, how infinitely superior the condition of such, compared with those who may be bought and sold like cattle, and who have no protection for their rights, and no possibility of improving their situation. The opposer concluded his tirade by declaring, that he had rather be a well-fed slave than a half-starved free man! Noble spirited, magnanimous man! Truly! The conversation closed about 9 o'clock, but for two hours after, SLAVERY could be heard echoing from every part of the boat; all minds seemed absorbed in the subject. Much good was done; the spirit of Abolition was evidently in the ascendant; prejudices were removed, and convictions fastened on consciences before untouched in behalf of their degraded and suffering countrymen. We did not land at New-York till near 10 o'clock the next morning, but the same theme occupied all tongues. Among other passengers was Mrs. Child of our city. This lady is truly an ornament to her sex, to our metropolis, to our country. Possessing not only talents of the highest order, but elevated and noble sentiments, pure and philanthropic principles, a fearless and undaunted spirit, she is admirably qualified to act a distinguished part in that great work of benevolence in which she has enlisted; the redemption from bondage and degradation of that class of Americans, called Africans! I cannot but anticipate great effects from her future labors in this blessed cause, to which she has, I trust, given her heart, and consecrated those extraordinary powers that God has given her.

I have heard many interesting facts in relation to the spread of our cause in different parts of the Union, all of which are highly encouraging, and I would be happy to communicate them, did time allow. Every prospect is cheering. Let abolitionists be honest, fearless, kind; let them trust in Heaven, and go onward, and they have nothing to fear.

Yours truly,  
A. W.

LETTER FROM MR. THOMPSON.  
BROOKLYN, N. Y. Tuesday  
Morning, Feb. 24, 1835.

MY DEAR GARRISON:  
I had a very pleasant journey to New-York, both by land and by water. Slavery was the topic of conversation in the coach for fifteen or twenty miles; and in the evening, on board the Franklin, I was engaged for nearly two hours in a discussion of the nature, necessity, and probable effects of immediate emancipation. There was just enough of objection and opposition to elicit the facts and arguments in support of abolition. I believe the majority of the listeners were in favor of my view of the question. Abolition became the subject of general remark; and from stern to stern, above and below, the opinions and measures of the anti-slavery party engaged the attention of the passengers. This is just as it should be. When we find the public compelled to canvass the principles and details of a certain great measure, we may be sure that a change is at hand—nay, it is already come, and certainly precedes a wide and mighty revolution in public sentiment.

Last evening I stood, for the first time, before a New-York audience. It was the monthly concert of prayer. It had been announced on Sunday, in three or four churches, that I should be present, and deliver an address. The meeting was in the Rev. Dr. Lansing's Church. Between four and five hundred persons were present. After singing and prayer, Rev. Joshua Leavitt read an admirable letter from Mr. Birney, containing some exceedingly appropriate remarks upon

\* This letter was received only a few hours after our last number went to press. We learn by the Emancipator, that Mr. Thompson delivered a second lecture in Rev. Dr. Lansing's meeting-house on Friday afternoon. On Wednesday evening, he lectured at the Chatham Hall in Brooklyn. On both occasions, he had a very respectable, attentive and delighted audience. He also preached on Sabbath afternoon for Dr. Lansing. On Monday, he left New-York for Philadelphia, having been invited to lecture in one of the churches in that city, and was expected to return to New-York, in season to address the ladies' anti-slavery meeting, which was to have been held in Dr. Lansing's church on Thursday last.—ED. LIZ.

the Society recently formed for convincing the people of the United States that the 'system of slavery is wrong.' He also gave a very interesting account of the state of things in Kentucky.

Rev. Dr. Cox then rose, and in a brief address, distinguished by kind feeling and strong attachment to the cause, introduced me to the meeting. I spoke for upwards of an hour, and was heard with deep attention and apparent interest. The whole proceedings went off peaceably and solemnly, and I trust the cause of the oppressed was advanced.

Yours most affectionately,  
GEO. THOMPSON.

LOWELL, Feb. 14, 1835.

MR. GARRISON:

SIR—The collective wisdom of this nation has declared, as we find in the most important national document, that 'All men are created equal'; and in the sacred scriptures, we find St. Paul, in the most solemn manner, asserting before a congregation of hostile philosophers at Athens, that 'God, in whom we live and move and have our being, made of one blood all nations of men to dwell on all the face of the earth.' And he it remembered also, that the first of the authorities cited above, has declared the doctrine of the equality of men, a self-evident proposition; and since we cannot but believe that the publishers of the Western Methodist are aware of these authorities, I cannot avoid the conclusion, that their avowal of the belief that man had a right, antecedently to the existence of fundamental State law, to hold property in man—the belief of these Methodist preachers, that every slave is a mere lump of property in the shape of flesh, blood and bone, to be sacrificed on the altar of the ambition of an unsparring tyrant and usurper—I say, their professions of belief, implying these opinions, are evidence of their imprudence, indecorum and folly.

But I suppose their Reverences, the publishers of the Western Methodist, know well that the office gives weight to the words of the man, and that with a great many people, they have only to make an assertion to have it believed; but let it never be forgotten, that great men have sometimes fallen into the greatest errors: hence we find the Sweet Singer in Israel rejoicing, that the people are wiser than their teachers. I would to God, Sir, that the people would give themselves liberty to think on the important subject of slavery, as they do on other subjects, i. e. for themselves; for then would they turn a deaf ear, or throw to the winds every charge of 'gross ignorance' preferred by the friends of Slavery, against those whose only crime and folly is, that they forget (or, rather, they never knew) that slaves are property, and that they see in Slavery, not only enormous injustice and cruelty to the poor slave, but 'A CONDITION OF SOCIETY FULL OF THE ELEMENTS OF RUIN.'

Now, Mr. Garrison, it appears to me, that, in blaming the Quarterly Observer for entertaining such fearful apprehensions, the Western Methodist has forgotten another self-evident proposition, viz. that it is much more facile to the purposes of good government, and much better for the people to prevent than to cure a public mischief. This seems to be universally sanctioned; and when we look at our national accountability to God, we see much matter of wonder, that any minister of the gospel can be found to laugh at our national atrocities. Indeed, if we were atheism, it seems to me, to flout the ruin that may follow the awful crimes that are found in all ages and countries, where slavery prevails. Yes, and when we view the cupidity of the man-stealer, the shocking barbarities, and the innumerable and nameless indignities which ever characterize the system of slavery, we surely need not wonder at the exclamation of the French philosopher, who cries out in view of this subject, 'Might not the Supreme Being crush to atoms this earthly ball—this bloody nest of murderers!'

But, there is much scepticism about these enormous tyrannies, in the minds of some; (witness, for instance, the Lowell Patriot of yesterday)—and I would ask such persons if human nature be any better now, than it was thousands of years ago? How, then, can the facts related of the enormities of the U. S. Slavery be disbelieved on the mere ground of improbability? The youth of Sparta made it their pastime frequently to lie in ambush by night for the slaves, and then they would sally out with daggers upon every Helot who came near them, and murder him in cold blood. The Ephori, as soon as they entered upon the duties of their office, declared war in form, that there might be an appearance of destroying them legally. And it was the custom for Vedius Pailio, when his slaves had committed a fault, sometimes a very trifling one, to order them to be thrown into his fish-ponds, to feed his lampreys!!! See Watson's Theological Institutes, page 27.

And how was it at Rome? I have room only for a few words more, and I will let the Rev. Claude Fluery give the answer: I cannot, however, be sure of the phraseology, as I am obliged to quote from memory: 'The Romans, at last, found great inconvenience arising out of the vast number of slaves which the avarice and effeminacy of the citizens had brought together from all countries. THIS WAS ONE GREAT CAUSE OF THE RUIN OF THAT EMPIRE.'

Sir, I am respectfully,  
A CONSTANT READER, &c.

WHAT HAVE ABOLITIONISTS DONE?

In taking the retrospective view which is necessary to answer this question, we find much cause for humility; some for encouragement; none for boasting. We commenced with two confessions:—First, that we did not begin this labor of love so soon as we ought to have done. Secondly, that, since we have been engaged in it, we have

not brought to it all that love and zeal and decision of purpose which truth, righteousness, humanity and religion demand for this great and holy cause. If we have done any thing towards promoting a compliance with the divine commandment, to break every yoke and let the oppressed go free, we do so to ascribe all the praise to Him from whom all good desires and purposes proceed. Keeping in remembrance these considerations, we shall endeavor briefly to show that our labor has not been in vain in the Lord.

We remark first, that, to the principles of the Abolitionists, must be traced all that has been done to meliorate the condition of the colored man. It was these principles, glowing in the bosoms of Clarkson, Wilberforce, and other philanthropists, that moved them onward, with untiring zeal, in opposition to the phalanx of pride, covetousness and power arrayed against them. It was the recognition of the principle, that man has no right to hold, for a moment, as property, his fellow-man—that fully opened their minds and their hearts to perceive and lament the heinous criminality of the slave trade, the legitimate cruelties of which first excited their attention. Had not this principle been maintained with a deathless grasp, the horrors of the middle passage could have been adduced as an argument for the improvement only, not for the abandonment of the infamous traffic in human flesh and blood. It is an astonishing fact to our opponents, (that for human nature, that we have any,) that, to those very principles of abolitionism, which pride and avarice have ever been pleased to style incendiary and fanatical, must be attributed the success of those glorious efforts, the effect of which has commanded the admiration of the world. And, be it remembered, that with opposition to these principles, identified the only barrier to the complete success of those efforts in the triumph of universal liberty.

To the question, what have Abolitionists done? We reply, they have procured the legal abolition of the African slave trade throughout the civilized world. They have procured, by their holy perseverance, the extinction of the wicked and inhuman system of slavery in the British Colonies, where eight hundred thousand of their fellow-men have been delivered from the galling yoke of the bondage. If the results of this measure should not prove so happy and peaceful as desirable, it must be admitted, from facts which have already transpired, that the cause is to be found in the fact, that the principles of abolitionists have, in some of the islands been only partially adopted.

But it is asked,—What have Abolitionists done in these States? We answer, first, from them, and from them only, has emanated the pure and searching light of truth, which has pierced with its bright rays, the dark and pestiferous atmosphere of slavery which has overshadowed our fair country through its length and breadth. Of the effect of this blessed light, if not of the dawn of the day of liberty, we have evidence, not only in the welcoming harmony of the day birds, but in the screeches of the night owls, who cannot bear the light that reproves their deeds of darkness. By the conversation, the arguments, the writings, the addresses and appeals of Abolitionists, the understandings of many in the community have been enlightened to perceive the truth, that slavery, and more especially chattel slavery as it exists in these states, is not only an evil, but a sin: a sin against God and man; and a sin of no ordinary magnitude. By the stirring appeals of Abolitionists, the hearts of many have been melted with compassion towards the millions of our oppressed, degraded and abused countrymen. The long-slumbering conscience has been aroused from its inhuman lethargy, and made to tremble before the threatnings of the God of Nations and of Justice, whose ears the agonizing cries and the groans of the abused, the tortured and the violated, have entered.

By appealing to the understanding and to the heart, Abolitionists have commenced their labor of love aright. If they have been, or ever shall be, moved by any other motive than holy love, they claim not to be justified. Having made eternal truth and righteousness their grand object, they have gone forth from thence, clothed in the armor of light, as the army of the living God, destined to put to flight the armies of the aliens. If there are Arians in the camp, (we know of none,) yet is their cause holy and their march onward. Cheered with the approving smile of heaven, they have essayed to build the holy temple of righteous liberty. They are now laying its permanent foundations of truth and love, which every day strengthening and enlarging, the superstructure is destined, by Him who loves oppression and robbery, to rise in all the beauty of excellency, to call forth the grateful and joyous song of a nation's jubilee. To all modern Sanballats, Tobias, and Geshoms, who scornfully laugh and despise at saying, 'What is this thing that ye do?' 'Will ye rebel against the states?' 'We reply, with the prophet of the Lord, 'The God of heaven, he will prosper us, therefore we have servants will arise and build.'

It must not be overlooked that, by the clear and faithful exhibition of the principles of truth, righteousness and love, Abolitionists have exposed the fallacy of sophistry and the heartlessness of subtlety exhibited in the pretence that means, which are wholly inefficient, should be adopted in preference to those which only are truly appropriate. The pretence that the Colonization scheme is an adequate foundation, on which to rear the temple of liberty, has been proved to be baseless as the fabric of a vision. Its corrupting influence, in diverting the attention of the nation from Heaven's high command to 'do justly, and to love mercy,' none and all ways, though not attributable to its disavowed solitary object, is fairly attributable to the odious principles explicitly stated in its

avowed, some of its patrons. have brought them to humanity; and covet of rightness. The ex-pleas for the assumption was the ph-licity of c-ions of c-angel of v-fore we c-To this s-ence, ab-Admitting that we m-purpose v-of the en-ome of t-ctionists, facts per- the world. The c-which the-ter. She h-its all its-gendical-ad from it-ect of it-her hope i-ate abilit-With e- we heard-nationists-dice found-ty. The p-and unhap-vice from-ice, inste-ing to do o- expressed. They have-customer-w-pressor of-ave show-considered-prejudice i-ship of the-gree, they i-vice in f-ly, which-God abhor-Aboliti-substitut-ey for the-ir princ-ble as illu-is as the-serpen-may attr-eto the e-Of the en-Finally, bolitionists sympathize confessing have been have confu-quivocal a-connected every Chris-conscious of them, like enemies, a-fully use-structed the-key of know-been inhu-for short of-become for-have comp-tributed the-luence, fu-mind, and-fellow-citiz-ation to t-men, who-riousness-through the-They respon-as from a-hearts to e-efforts to p-will never-or until ou-IS SLAVERY-MA. ENRI-I recent-very thin-ony of th-fellow-m-account of-slavery-affecting-creature re-sufferings, he has had-eat tears-Heart. I s-justifier of-his, he op-in his opin-a wrong, h-How can-great evil-this day of-unction it-I derived-ment: 'I was b-age of six-fishing on-boats, with-appearance-an round-ized and-The ship w-were taken-were sold







## LITERARY.

[For the Liberator.]

The following portrait, drawn from the picture of the St. Domingo Insurrection during the reign of terror to the unhappy blacks of that island, is a true representation of what American Slavery has been, and we fear of what it is in many portions of our guilty land. The agonized cries of a child for its departed parent, under any circumstances, is appalling. It is peculiarly so when a man plunges the steel into the same bosom which has rescued the weapon from his own. Should you think the following lines worth publishing, they are at your service.

Disguise thyself as thou wilt, still, SLAVERY, thou art a bitter draught.—Stern.

“AH, TELL ME WHERE’S MY FATHER?”

Ah, tell me where’s my father! His groans are on my ear;

The music of the dying I would no longer hear;

They tell me thou hast killed him—there’s blood upon thy face;

It speaks thy wretched madness; it tells thy sad disgrace.

Ah, tell me where’s my father? His only, only boy

Has lost his hope and comfort, his only earthly joy;

In vain his life without him—in vain there’s hope for me,

When my dear and only parent no longer I may see.

I’ve heard them tell of demons in Moloch’s shades below;

But never did I think they could escape these pits of woe—

I’ve heard that racks and tortures were made by those of old;

To crush the stubborn-hearted by boldly praising God.

I’ve heard of kindling flames ascending to the sky;

Of martyrs’ burning ashes calling vengeance from on high—

Of murdered wives and children when madly they’ve been torn,

Like the mother of the nestling from the bosom of its young.

As the blood of murdered Abel once reached the throne of God,

As the curses from Mount Horeb were seen in Moses’ rod—

So like the murdered brother, blood crieth from the ground,

And the boasted land of Science no longer may be found.

And can you not remember when the murderous

chief came

To the island of our birth-place, with the rivet and the chain?

When the fertile plains of Hayti were drenched in blood and gore,

And the white man and black man found the common grave of war?

When your vassals nerved their arms to strike the blow of death,

And the young and aged dying, with their last expiring breath,

Sued for vengeance on the white man as he bit the dust in grief,

Yet bravely told the world that his death was his relief.

‘Twas then my father saved thy life, by striking to the ground

The hungry arm of vengeance, when raised to give the wound

On thee alone, defenceless, when no other friend was nigh,

And thy foes thickened round thee with their plaintive cries of woe.

But the worm that never dieth, with the queechless flames of fire,

Shall ever burn around thee, like the constant smoking pyre;

Thy life shall be thy death, and thy death a constant pain,

Till memory and conscience shall cease with thee to reign.

When the golden chain shall break that binds us here to earth,

And all that remains shall be swallowed up in death;

When the graves shall be opened, and the earth pass away,

And the last mangled night shall precede the Judgment day—

When the Judge of all the earth shall be seated on his throne,

And his Books shall be opened to recount what we have done;

Then ‘Come,’ will be his summons, ‘to live with God on high!’

While ‘Depart,’ will be thy sentence with the ceaseless worm to die.

E. B.

## MATERNAL AFFECTION.

BY BARRY CORNWALL.

The feeling of a parent, regarding a child in dangerous sickness, are beautifully expressed in the following stanzas:—

Send down thy winged Angel, God,

Amidst this night so wild,

And bid him come where now we watch,

And breathe upon our child.

She lies upon her pillow, pale,

And means within her sleep,

Or waketh with a patient smile,

And striveth not to weep.

How gentle and how good a child

She is, we know too well,

And dearer to her parents’ hearts

Than our weak words can tell.

We love, we watch throughout the night,

To aid, when need may be,

We hope and have despaired at times,

But now we turn to thee!

## WAR AND LOVE.

War and Love have various careers;

War sheds blood and Love sheds tears;

War has swords and Love has darts;

War breaks heads and Love breaks hearts.

War makes foes, Love makes friends;

War’s soon o’er, Love never ends;

War makes wrath, Love makes strife;

War takes wealth, and Love takes life.

War moves bold, Love moves shy;

War makes us rave, Love makes us sigh;

War’s ruled by men, Love’s ruled by fair;

War needs many soldiers, Love needs but a pair.

## THE RISING OF THE DEAD.

‘He that was dead, rose up and spoke’—he spoke—

Was it of that majestic world unknown?

Those words, that first the dead’s dead silence broke,

Came they with revelation in each tone?

Were the far cities of the nations gone,

The solemn halls of consciousness or sleep,

For man unburied by that spirit lone,

Brought from their portal back across the deep?

Be hushed my soul! the veil of darkness lay

Still drawn—thy Lord recalled the voice departed,

To spread His truth, to comfort His faint-hearted,

Not to unfold the mysteries of His way.

—Oh take that lesson home in silent faith—

Put on submissive strength to meet—not question—

Death!—MRS. HEMANS.

## LOVE.

All love may be expelled by other love,

As poisons are by poisons.

Dryden.

## MISCELLANEOUS.

OUR RELATIONS WITH FRANCE.

The more we reflect on the subject, the more are we convinced of the absurd folly of getting into a war with France on the subject of the 5,000,000 Treaty. It was easy three months ago, and may not be difficult still, to avoid so great a calamity, without in the slightest degree compromising our national honor. As we have before stated, we do not perceive that the national honor is involved in the question at all. And we observe that many of the most chivalrous members of Congress from the South, take the same view of the subject that we do. Mr. Gilmer of Georgia, in a speech on Mr. Adams’ motion, spoke directly to this point. ‘He would ask,’ he said, ‘what was the injury inflicted by the Berlin and Milan decrees? Was it a wound upon the national honor? And if it was, had France pretended to offer any compensation to heal the national honor? Far from it. She had utterly refused to consider the question of honor at all. She had not pretended to offer any atonement to the national pride. The treaty upon which gentlemen so much insisted, left the national honor just where it found it; and yet gentlemen were talking precipitately and vehemently about the national honor.’ But what is national honor? If it consists in mere blustering and bravado,—in making every trivial affront an occasion for letting slip the dogs of war, thereby reducing ourselves, in the scale of good nature, below the level of wild beasts,—then we say, the less we have of it the better. There is a great deal of honor so called, which, on being analyzed, proves to be the essence of meanness. But here again, in lieu of our own opinions, we will quote from Mr. Gilmer. ‘After all,’ he says, ‘what are the rules of this national honor, of which gentlemen speak so much and so loudly? By what is it to be regulated? It might do when crowned heads fell out about questions of personal dignity, or interest, to talk about rules of honor, and about being bound by their honor to resent each other’s acts. But the principles which actuated and governed this nation, and which, he trusted, would ever guide this government, were not the capricious rules of a fancied honor, but the doctrines of national law. If war should come, gentlemen would find that it was not to be carried on by flourishes of rhetoric.’

History shows that some of the most bloody wars on record, sprung from the most slight and unimportant causes. Human nature is much the same every where; and when two nations, each cherishing in their bosoms the sentiments of the duelist, chance to differ about some question of right or etiquette, there is nothing how soon they may be cutting each other’s throats. Thus, for the indulgence of their unallowable pride and passion, they are often permitted to become the instruments of Heaven’s vengeance upon each other. What we wish is, to persuade our countrymen not to act upon such flimsy and promptings.

Suppose then we put the question on the ground of interest: what are we to gain by a war? We will not disparage the resources of this nation, for we know that they are great. Providence has lavished its bounties upon us to such a degree that as a nation we are free from debt, and as a people eminently prosperous. But if we take occasion from this circumstance to rush heedlessly into a war, our blessings will become a curse to us. We ask again, what are we to gain by a war? The payment of the 5,000,000 dollars indemnity? Every body knows that war would extinguish the last hope of its payment. An increase of trade and commerce? Every body knows that a war would be fatal to both. After mature reflection, we are satisfied that FIFTY MILLION DOLLARS would not compensate this city alone, for the pecuniary loss it would suffer by a three years war. What would marine insurance stock be worth in case of a war? Nothing. And of such capital there is in this city about 4,000,000 dollars. What would the immense capital invested in shipping be worth? Its value would be reduced one-half,—to say nothing of that portion of it which might be captured. What would real estate be worth? Its value would be reduced one-third to one-half; and although it might rally afterwards, the ruin of multitudes who have purchased by means of mortgages, would be inevitable. There are some interests in the country, we allow, which might be benefited by a war, for the time being. But the effect upon commercial cities would be disastrous in the extreme; and the same would be true of the country as a whole. What else could be expected from turning the energies of two powerful nations against each other, instead of permitting them to run in their accustomed channels of useful industry?

We have said nothing yet, of the loss of life, or the bereavement of survivors. The amount of misery thus created would be incalculable; for no arithmetic can gauge the cup of sorrow.

Now suppose that France should suffer as much as we. Suppose her already oppressive debt should be increased 500,000,000 francs beyond what it is at present. Suppose her commerce and manufactures should be paralyzed; and that thousands of her sons should find a grave in the bosom of the ocean or on our blood-stained shores. What should we gain by it? Do the miseries of others add to our happiness? Do we rejoice only when others weep?

Such in fact must be about the balance of the account between us and France at the close of a war. It must be essentially a ‘draw-game.’ One nation might suffer more in one respect, and the other in another. But France would not conquer us, nor we France. Did the reader ever see two cocks after a regular set-to in which neither was victorious? Bloody, featherless, exhausted, blind, what a sorry figure did they make! Now this is war. Had they been disposed to make some slight concessions at the outset, they might have saved their feathers and their blood, and maintained their beautiful appearance. But they were so punctilious for their honor, that they lost their temper and their charity, and determined to settle their differences by an appeal to arms. They fought,—and now here they are, a couple of manifest fools, which even the hens cannot look upon without laughing. But, pray have they settled the differences which urged them to battle? Oh no, these remain as before, and will remain so forever.

There is a tacit understanding that they shall never be mentioned or thought of again. But the honor of the poor creatures required that they should celebrate the act of oblivion by tearing out each other’s eyes, and rending each other’s overcoats to tatters. This being done, their honor is safe. They cared nothing about the 5,000,000 dollars, but their honor,—that was above price; and they could not preserve it without making fools of themselves.

The course to be pursued by our government and people at the present crisis, is full of importance. Upon it depends the question, under God, whether we are to continue in the enjoyment of the blessings of peace, or become involved in a bloody and protracted war. If we want war, we can have it; that we will answer for. If we want peace, it is probably not yet too late to preserve it.—N. Y. Journal of Commerce.

**The Annuity.**—At the time of the coronation of Louis XVI. there resided in the town of Chateaux, in France, a very ugly old maid, named Therese, and the very first idea you conceived on looking at Miss Therese was, that she was just on the point of making her exit to a better world. The little hair she had left, was as gray as a badger’s, her cheeks were sunken, and her eyes like winter cauliflowers; she coughed so as to make every body else cough; and her head was as much of a perpetual motion, from age and palsy, as that of a Chinese mandarin on a chimney piece, in a current of air. But then she had money, and friends of course. Those friends said to her one day, ‘Therese, you have five thousand livres a year, which is not sufficient to make you as comfortable as we could wish; now give us the reversion of fifteen thousand livres a year for life, which will give you an opportunity of enjoying all your luxuries to which you are entitled by your own merits, and which is our chief anxiety to see you in possession of.’ The proposal was accepted. Her friends secretly rejoiced at their bargain, and good seemed reason they had; for one of them was a doctor who had attended her, and he assured the others that, with her debilitated state, and the efficacy of his medicine, she could not possibly survive six months. In this he was mistaken, however, for the lady, as if on purpose to disappoint him, set herself down with lively unconquerable impertinence. She witnessed the expedition to America, lamented the death of Louis XVI, censured the morals of the *directoire*, was pleased with the first consul, saw the coronation of Napoleon, embraced Louis XVIII on his return, denounced the hundred days, was present at the coronation of Charles X, witnessed the barriades of 1830, and only died a few months since, at the great age of 105, having expressed, for the first time in her life, a great desire to get married, a few days before her demise. The purchases she had paid nearly a million, for an insignificant rent of five thousand livres a year. This justifies the old proverb, which says, ‘that if you depend on the shoes of a dying person, you will go bare-footed.’—*Parlor Journal*.

**Destructive Fire at Charleston, S. C.**—A fire occurred at Charleston, S. C., on the 15th ult., which destroyed fifty houses and a Church. The fire originated in a wooden building kept as a sailor’s boarding house, at the north corner of State and Lizard streets, and the wind swept the flames with devastating fury over the mass of wooden buildings to the south-west. The area covered by the fire is embraced by Market street on the north, State street on the east, Church street on the west, and a line about midway between Queen and Amen streets on the south. The houses destroyed were mostly occupied by persons in moderate circumstances. The most striking feature in the calamity is the destruction of St. Philip’s Church, commonly known as the Old Church. This venerable structure, which was built in 1723, with its monumental memorials of the beloved and honored dead, and its splendid new organ, (which cost \$4500) was laid in ruins. Although widely separated from the burning houses by its burial ground, the upper part of the steeple, the only portion of it externally composed of wood, took fire from the sparks which fell upon it in great quantities. The flame slowly descended and wreathed the steeple,—constituting a magnificent spectacle, and forming literally a pillar of fire,—and finally wrapped the whole body of the Church in its enlarged volume. Twice before had this Church escaped when endangered by fire. In 1796 it was preserved by a negro man, who ascended it, and was rewarded with his freedom, for his perilous exertions; and again in 1810, it narrowly escaped destruction.

**Life in New-Orleans.**—We learn from letters received, and papers of the 5th ult., from New-Orleans, that on the 31 ult., when the House of Representatives of the State of Louisiana was about being called to order, the Speaker, Mr. Labranche, on entering the hall, was attacked by John R. Grymes, Esq., with a cane. Mr. Labranche, to defend himself, drew a small pocket pistol, which he discharged at Grymes, but without effect. Grymes thereupon drew from his bosom a horse pistol, which he levelled at Mr. Labranche and fired—the pistol proved to be loaded with ball and buck shot. The ball passed between two members, grazing the forehead of Mr. Lavergne, a member, and lodged in the wall of the hall. Two of the buck shot took effect, and were lodged in the arm and hand of Mr. Labranche. The cause of the affray is not stated; the Legislature had passed resolutions to inquire into the affair.

On the 4th inst., Mr. Daussett made an attack with a cane upon Mr. Samuel Knox, in Camp street. Knox took the cane from his assailant, and beat him with it, and while doing so, Daussett drew a pistol from his pocket, which he fired at Knox, the ball of which lodged in his neck. Daussett was immediately arrested.

**Singular Affair.**—The Lyons journals give the following singular account of a rebellion by the Sisters of Charity attached to the Hospital of the Hotel Dieu in that city. One of the Sisters was condemned to be expelled from the house for disobedience of the orders of the Administration. The rest conceiving that the sentence was unjust, resolved to oppose its execution, and would not suffer the delinquent to depart. In the evening of the 31st December, the Commissioner of Police went to enforce the order of expulsion. He, however, was immediately surrounded by the whole sisterhood, who attacked him with the two most cutting feminine weapons—their tongues and their nails. They even sounded the tocsin, and called the fevered patients of the house to their aid, so that the Commissioner was glad to escape from their clutches, leaving the refractory sisters and their protégée in possession of the field of battle.

Emigration to Texas is becoming epidemic in Alabama. Hundreds of families have gone and are about to go. Some of the richest planters are moving to Texas.

A colored woman, the property of W. T. Mason, of London county, lately died at the advanced age of CXXX, having retained her bodily and mental faculties to the last.

**Extraordinary.**—When the properties of steam and its power were first ascertained, it was supposed human genius could extend no further; still since then we have had our streets and houses lighted by gas, and now we are to have our residences warmed and our provisions dressed without the use of ‘fire, flame, smoke, steam, gas, oil, spirit, chemical preparation, or any dangerous substance whatsoever.’ Incredible as this may appear, it is no less true, an ingenious German having invented a machine by which it may be accomplished. It is made of brass, is about 22 inches high, 12 inches wide and 6 deep, has the appearance of a miniature chest of drawers, and is surmounted by an inverted crescent, which is hollow for the purpose of containing water. It is called ‘Wynn’s Solar Stove,’ and is heated by ‘elementary heat,’ produced (according to the words of the inventor) by ‘separate and combined elements.’ It may be used with the greatest safety in ships, and in manufactories and warehouses, where, in consequence of the combustible nature of the stock, fires are prohibited. The process of heating is so clean and simple that a lady having white gloves on may perform it without soiling them, or a child three years of age without injury. Yesterday its powers were exhibited at the West India Docks, before Captain Parish, the Dock master; T. Sheldrake, Esq., engineer; — Beck, Esq., and a number of other gentlemen connected with the Dock Company, who expressed the greatest astonishment at Mr. Wynn’s invaluable discovery, and said they considered it would be of incalculable service to the Navy, &c. Heat was produced by invisible means in less than two minutes, and in three minutes afterwards, water which had been put cold into the crescent, boiled with such force, that the window of the room in which it was tried was compelled to be opened to let the steam escape. There is a drawer in the machine in which a steak or chop can be cooked in its own gravy, but there not being one at hand, the experiment was not tried. Three hours after it had been heated, from which time nothing had been done to it, it was found to be still so hot that it could scarcely be touched with the naked hand, although it had been carried from the Docks to the City. We understand it is the intention of the ingenious inventor, who has expended all he was possessed of in bringing it to perfection, to exhibit it to the public at the Museum of Arts and Sciences, in Leicester square.—*London Morning Chronicle* Jan. 1.

**The Cherokees.**—In our long missing letter of the 4th instant, giving a birds-eye sketch of the proceedings of Congress of that day, we find the following interesting account of the proceedings of the Senate, touching the condition of the Cherokees.—‘The Senate has been an interesting theatre to-day. When I entered the Senate Chamber this morning, Mr. Clay had already presented the memorial of sundry of the Cherokee nation and chiefs, for aid in their removal from their ancient homes to the western wilds—in other words, to escape from the tender mercies of Georgia. In doing so, he took occasion to set in order, before the Senate and the world, the iniquitous proceedings of that State toward this unfortunate and helpless people. It was a picture of infamy and damnable oppression—the ruthless march of reckless, ruffian power upon defenceless innocence and right. The reflection flashed vividly across my mind that the history of human legislation did not furnish a parallel to the series of wrong and outrage perpetrated by Georgia upon the Cherokees. Tyranny and despotism would shrink from the comparison. For while my whole attention was absorbed by the just and glowing picture of infamy and avarice and more than savage cruelty held up to the Senate by the orator, and an inexpressible sympathy for the oppressed and afflicted Indians and choked my own utterance and bedimmed my vision; when, seeking relief for my fulness from the painful contemplation of dishonor and suffering, I turned my eyes across the Chamber, and lo! there sat two of the Cherokee families whom I described to you some weeks since, striving to restrain their tears, and to listen with dignified composure to the story of their wrongs. They were not always successful, for the tears would flow in spite of them. But distressed as they were,—and so expressed myself to their friends, and that I would rather be those two Cherokee women, participating as they did, in the sympathies of all who heard Mr. Clay, than the two Georgia Senators, whose State he exposed to the abhorrence and detestation of the civilized world.—*New-York Commercial Advertiser*.

**The Power of Conscience.**—A circumstance was related to us yesterday, which seems to be worthy of narration to our readers. One of our dry goods merchants, (Mr. Orme) had a small bundle left on his counter, the other day, by a female whose apparel betrayed poverty, but whose face was nipped up, and who disappeared as soon as he had deposited the bundle. On opening it, which was not done instantly, from its being tied up so as apparently to retard the discovery of its contents, it was found to contain a lady’s valuable fur tippet, which had been missed from the store some weeks. Accompanying the bundle was a piece of paper on which were written these lines:—‘I am a poor widow with five small children. I came to your store before Christmas—my children wanted bread—I took the tippet. It was the first thing I ever took. I could not rest—I brought it back that evening—a lady was in the store—I had not courage to give it up. I came three times after, but had no courage. May God forgive me, and may you!’

We hope we need not add, she is freely forgiven by him to whom her penitent note is addressed, and that he and many others would, were she known, gladly contribute to relieve her extreme distress.—*Nat. Intel.*

At Bremen there is a wine-cellar, called the store, where it is said that five hogheads of Rhemish wine have been preserved since the year 1525. These five hds. cost 1200 francs; had this sum been put out at compound interest, each hoghead would now be worth about a thousand millions of money; a bottle of this precious wine would cost 21,739,480 francs; and a single wine glass, 2,722,808 francs.

In France, recently, a powerful young man attempted the following feat, to settle a wager: With the aid of a rope he raised with his teeth a cask of cider containing 47 gallons, and carried it, without stopping, across a yard of considerable extent. When, however, he had put down his burden, he was incapable of shutting his mouth, and in a few days died.

## FRANCE AND THE UNITED STATES.

We cannot believe, though it is asserted by many, that France is desirous of fighting with the United States. And we are sure that few, if any in this country, would wish for war with the French; or with any other nation. Those in the two countries who are anxious to appeal to the sword, ought by agreement to be transported to some waste place in Africa, or to some island in the ocean, where they may kill each other without molesting their fellow-citizens, who are disposed to live in peace. We are sure there is no need, there can be no need, of hostile proceedings. Let this country be forbearing and dignified and honorable; and France will soon come to an amicable adjustment of the difficulty. She will not degrade herself so much as to withhold what she has already acknowledged to be just.—*Landmark*.

The truth is, the policy of the world is peace—of France in particular. The occupant of the crazy throne of the Bourbons will be cautious about involving himself in a war, which might extend itself ultimately, as to draw in other nations, and perhaps in the end be the means of jostling himself over. The Merchants of France do not want a war. And the People of the United States do not want a war—whatever may be desired by Gen. Jackson.—He, we know, loves a tempest, and would rush into hostilities tomorrow, if he could. But the Congress—at least the Senate will not let him. We shall, therefore, have no immediate war. But a non-intercourse act with France is very probable.—*N. Y. Com. Jdr.*

The moral sense of every man, savage or civilized, must condemn the deliberate violation of the faith of Treaties. Public opinion throughout Europe will, in due time, exert a salutary influence over the momentary excitement in Paris, and will, we have no doubt, induce the French Chambers to comply with the stipulations of the treaty. We conceive it almost impossible that that enlightened Government will rush into war, at the sacrifice of national character, and of hundreds of millions, to save twenty-five millions of francs.—*Washington Globe*.

On Tuesday last, Ben, a negro, the property of James H. Fitzgerald, Esq., was tried by the County Court of this County, on a charge of murder, committed on the person of — Woodall, overseer on Mr. Fitzgerald’s farm, adjudged Guilty, and ordered for execution on the first Friday in March next.

Several of the farm hands were clearing land, among whom was Ben, who was reprimanded by Mr. Woodall for not driving away his dog, which was near the tree. Mr. Woodall said he had a great mind to give him five hundred, stepped off a short distance and cut a dogwood, about the size of his thumb as a witness said, and ordered Ben to come up to him and take off his shirt.

The other negroes present witnesses at the trial, said that they saw Ben going towards Mr. Woodall with his axe in his hand, but were not looking toward him at the moment when the blow was given; they heard an exclamation, and turning around, saw Mr. Woodall lying on his back with blood running from his head, the axe by his side, and Ben running off. The axe was identified as Ben’s. Mr. Woodall was taken to the house and survived about three days, in a sane state of mind. His physicians, Doctors Withers and Lee, found his skull fractured, and a large piece of bone forced in upon the Dura Mater, with considerable injury to that delicate membrane.

Mr. Woodall moved to this county from Cumberland within a few months past, and is represented to have been a man of great worth, and a member in communion with the Church. He has left a wife and several children, who have been bereaved by this shocking event of their nearest friend and protector, and are entitled to and we hope will receive the sympathy and active aid of the community.—*Warrenton (Va.) Register*.

**Astonishing Fact.**—It is a fact that has been proved by figures, that the amount of tonnage in 1832, in the New-York Erie Canal alone, which passed Alexander’s Lock, exceeds the whole amount of tonnage, both foreign and domestic, of the port of New-York in 1833. The tonnage of the port of New-York in 1833, was 3,456 vessels cleared and arrived, 771,846 tons, of which one third departed in ballast; whereas 800,000 tons, by computation, passed Alexander’s Lock, without taking into consideration trade stopping above.

We remark that in 1833, there passed the lock at Utica 1,699,612 millions of domestic spirits, and in 1834, the amount was 1,461,051, making a decrease in that article of 148,561, in one year.—*U. S. Gazette*.

**The Liberated Negroes.**—The British and Foreign Bible Society is now engaged to give every liberated Negro that can read, a copy of the Psalms and New Testament, and £20,000 will be wanted for this purpose, half of which is not yet raised. The Baptist, Wesleyan, and London Missionary Societies has raised \$36,000 within the last eight months. The Society for the Conversion and Instruction of the Negroes have granted £5,000. The Society for Promoting Christian Knowledge has also voted £10,000 for the same object. And £10,000 are expected from the Incorporated Society for the Propagation of the Gospel in Foreign Parts.

It appears from the American Temperance Intelligencer, published at Albany, that some of the brewers of that city have commenced a prosecution against the Temperance hero, E. C. Delavan, Esq., for having asserted in the paper above mentioned, that ‘filthy putrid water is used’ in making ale. The precise application of the remark, as made by the writer, we are unable to state. The prosecutors have laid their damages at the modest sum of \$300,000.

M. le Clerc, the proprietor of an iron manufactory, near St. Etienne, in France, is reported in the French papers to have discovered a method of melting soft iron (for dox) which has hitherto been considered as infusible, even at the greatest heat which could be obtained in the furnace. The discovery is likely to be of great benefit to the arts.

The New-York American states that one single Insurance Company in that city has insurance on property afloat, to the amount of twenty millions of dollars! two-thirds of which, at least, would in the event of instant hostilities with France, be captured or destroyed.

A Quebec paper of the 6th ult. congratulates its readers on account of the moderation of the weather—the thermometer on that day being only 15 degrees below zero!

**Old Connecticut.**—A couple of the famous Oxen ever brought to our market were shown in last week by Col. Timothy Cowen, of Farmington, Con. They weighed on the hoof five thousand four hundred and eighty pounds, and were sold to Henry Smith, of Fulton Market, at about \$10 per cow. The cattle were about eight years old.—*N. Y*